CHAPTER X

KNOWLEDGE BY IDENTITY AND SEPARATIVE KNOWLEDGE

They see the Self in the Self
by the Self.

*(riia^*

Where there is duality, there other sees other, other hears, touches, thinks of, knows other. But when one sees all as the Self, by what shall one know it ? it is by the Self tliat one knows all this tliat is ... All betrays liiin who sees all elsewhere than in the Self; for all this that is is the Brahman, all beings and all this that is are this Self.

Brihadaranya'ka Upaiiishad. f

The Self-Bxistent has pierced the doors of sense outward, therefore one sees things out-wardly and sees not in one's inner being. Rarely a sag-e desiring immortality, his sight turned inward, sees the Self face to face.

KatJia Upanisliad.'t

There is no annihilation of the seeing of the seer, the speaking of the speaker . . . . the hearing of the hearer . . . the knowing' of the knower, for they are indestructible; but it is not a second or other than and separate from himself that he sees, speaks to, hears, knows.

Brfhada ra nyaka Upaniskad. §

OUR surface cognition, our limited and restricted mental way of looking at our self, at our inner movements and at the world outside us and its objects and happenings, is so constituted that it derives in different degrees from a fourfold order of knowledge. The original and fundamental way of knowing, native to the occult self in thing's, is a

*** VI. 20.** **+ IV. 5. 15, 7.** **tIV. 1.**

§ IV. 3. 23-30.

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